



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Miscellaneous.

From the Christian Soldier.

"LOOKING GLASS FOR FANATICS."

MR. EDITOR: In my last I attempted to show what the wicked priests had done to draw upon them the maledictions of universalists. They have preached the gospel just as Christ and his apostles preached it,—and it produces an "excitement,"—many are led to make the inquiry "what must I do to be saved?" and hopefully comply with the terms of the gospel, and others are filled with wrath, teach against the truth, and him who publishes it. This, then is the head and front of their offending; and for this, universalists, in their tender mercy, would subject them to *capital punishment*. These fanatical Priests have not only murdered their fellow creatures; although they are styled "*cold-blooded murderers*," and universalists will have it that they ought to die; but they have been the cause of an excitement, and under this excitement it is alleged, that individuals have actually become deranged,—and by one fatal stroke, have terminated their sufferings, and their sorrows, and leaped right into heaven. Nay, some of these individuals, not content with going to heaven alone, have taken their families with them; have put an everlasting end to their misery, and the possibility of any happiness in future,—and wreaking with the blood of their beloved ones, (according to universalism,) have received from the Judge the plaudit *well done good and faithful servants!*

Now it is not pretended that fanatical priests have actually cut the throats of these individuals. But they have preached the gospel, and this has produced an excitement, which has resulted in the mental derangement of some, who have thus, by their own hand, cut loose from the storms of life, and gone to heaven a little before their time! But if these wicked priests themselves, had actually used the bloody knife upon their neighbors who were in trouble, and sent them to heaven with a single blow, why should universalists find fault? Is it such a horrid barbarity, to relieve a fellow being from all his troubles, and the possibility of ever again tasting them, and put him into the possession of perfect and unending bliss? But these priests have not done this,—men on becoming deranged, have done it themselves. But why suppose mental derangement in these cases? Supposing that some of these persons were universalists, and were really hearty believers in the doctrine, could any manifest

any stronger proof of wisdom and sanity, nay of benevolence, than by taking such a leap into heaven? Who would stay then, and be burdened with pain, and trouble, when it is so easy to bid it all adieu? If heaven is a better, happier place than this world, and nothing can be done to jeopardize our eternal interests; need a man become deranged, to seek his own highest happiness, and take the most expeditious method to secure it. But if it be said that his family have claims upon him, for his assistance, and therefore, that it would be a violation of obligation to them; I reply, let him take them with him, to be partakers of his bliss! Now I ask, would not a real thorough-going universalist, if he believed in what he professes, and acted upon his belief, take this very course? and ought not the imputation of mental derangement, be repelled as a base slander? Can a real universalist show that he is sane, if he does not do it? Where is his boasted benevolence, if he refuses; when he can make so many miserable beings happy, and in so expeditious a manner? And yet strange to tell, they are pouring forth their anathemas upon priests, and protracted meetings, and revivals, because they make people deranged, or rather, because they make people act, just as every universalist, without any derangement, would act, if he really believed what he professes, and acted consistently with his principles!

[I happen to be acquainted with some cases in which universalists have reasoned, in the very manner which I have described; and acted consistently with their principles, and used the butchering knife in a whole sale way,—so that they might take their whole families with them to heaven! And I can state some facts to show, that some of the individuals enumerated in this catalogue, as the "*victims*" to the dogma of "*endless misery*," were universalists of this very class. And another tract might soon be filled out, if other universalists acted as consistently with their principles as they did! But this branch of the subject must be reserved for a future number.

To return from this partial digression:

I deny that universalists need be "*deranged*," either to commit suicide, or butcher their families, if any trouble presses upon them. And to suppose that they must, is a gross libel upon their good sense and consistency. Suppose then that most of these cases of "*murder*" and "*suicide*," in this tract, were professed universalists,—as it is known that some of them were,—and that they have gone themselves, and have hastened others to heaven, a little before their time, in consequence of "*four days*" and protracted meetings," and "*fanatical priests*,"—I beg to know what

the harm is? And why in the name of common sense, should they wish to *punish* these "priests" for setting such a current of souls moving towards heaven? Can they really be in earnest about this thing?—If these priests had been wicked enough to have *kept any, or all these individuals back from heaven*, when they were determined to go;—and compelled them to linger for years in this wretched world—I should not have wondered that universalists should find fault, and attempt to wreak their honest indignation upon them! But now it seems passing strange!

But suppose some of these "victims" were not universalists,—suppose that they had been induced by fanatical priests really to believe in the truth of the Bible representations of the existence in a future world, of "*everlasting punishment*," of "*ETERNAL DAMNATION*," and have rushed into eternity by their own hand; would it make any difference in regard to the result of their destination? Would they not just as certainly reach heaven on the supposition that universalism is the truth, although they were afraid that the Bible was to be credited, as they would if they had made their calculations to go directly to heaven? Suppose they had been frightened out of their wits by wicked priests, and thus rushed out of their troubles *into heaven*, as it were in a moment: would it be any the less *heaven*, when they arrived there, because they had been frightened into it?

Should it be said that society has claims upon these individuals, which ought to be regarded; I ask in reply, what are these claims, compared with the unalloyed and everlasting happiness of the individuals in question? What universalist would be so selfish as to debar these individuals of their perfect and endless felicity, for the sake of gratifying their own private feelings or wishes.

If, then, universalists have any honesty or sincerity in their professions of belief in the doctrine of universal salvation, I should suppose that, instead of heaping up anathemas against those "fanatical priests," they would award them the meed of their highest approbation, as the greatest benefactors of their race. If men will go to heaven so much faster in consequence of the "excitement" produced by "Priests" of a certain stamp, will not universalists cease to find fault, and just try the experiment of the same doctrine? Will they not do it, if they have any ground for the claim of the least shadow of benevolence?

MONITOR.

ENCOURAGEMENT TO PREACHERS.

He who is desirous of doing good, and for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness, if he do not find his labors attended with some degree of success. It is not sufficient that he prays, studies, and labors, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work, despair. Who can tell what the *net* contains while it is under water? Who can know the extent of his usefulness while in the present state? Let not any suppose he is useless, because *he himself* has not evidence of it. It is not always proper for ministers to know how far they have been successful. What God sees necessary for encouragement, we may expect; but for more than this we must wait with patience until that day when the whole will be disclos-

ed. In the mean time, ignorance of the event of our exertions, must not produce indifference or laxity in them. The two following anecdotes may afford encouragement for ministers.

A minister of the gospel was about thirty years ago called to the important work of preaching to his fellow sinners the unsearchable riches of Christ; but being extremely diffident of his abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon, on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could then be obtained to supply his place, and therefore, they begged he would try once more. Just at that instant a person knocked at the door, and, being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of Scripture; she said she could not account for it, but she could not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was, she said she could not tell where it was, but the words are these, "Then I said, I will speak no more in his name; but his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay." This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening; he experienced much liberty, and has continued ever since with wonderful success and comfort.

N. B. The good woman has often protested since, that she knew nothing of the minister's intention, or the debate about his preaching.

The late Rev. Mr. Warrow, of Manchester, a little before his death, was complaining to some of his people, that he had not been made the instrument of calling one soul to the knowledge of truth for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself, and soon after his death, between 20 and 30 persons proposed themselves as church members, who had been called under Mr. W.'s last sermons. Let not ministers think their work is done, while they can preach another sermon, or speak another work.

Buck.

Anecdote of a poor Negro.—The Rev. G. C. Smith, at a late meeting of the British and Foreign Seamen and Soldiers' Friend Society, related the following anecdote of a poor negro on the coast of Africa. It was communicated to Mr. S. by a gentleman who called on him not long since, with a donation of £20 for the society.

A poor negro, who felt some concern about his soul, applied to his priest, who gave him various directions which were all unavailing. He was so distressed in his mind, that he went wandering about from place to place, without meeting with any thing to comfort him. One day as he was sitting in a solitary manner on the beach, some English sailors came ashore to get water. As they were rolling the cask along, one of

them heard the moaning of the poor negro, and going up to him, said, "Halloo, shipmate! what's the matter with you?" The negro began to tell his tale of woe, in broken language, but was interrupted by the sailor exclaiming, "Oh, I see what's the matter with you; you must go to England, and there you'll hear of the Christian's God who paid the debt."

These words were spoken in a careless and thoughtless manner, but they made an impression on the mind of the negro, and he determined to proceed to England. He traveled a great many miles until he came to an English settlement, where he got leave to work his passage in a ship that was lying there. During the voyage he would frequently approach one sailor and another, and say with great simplicity in a plaintive tone, "Please, massa, tell me where Christian's God dat pay de debt?" The seamen, who it appears were irreligious, only laughed at him, and concluded that he was mad. The ship arrived at London and the negro was put ashore at Wapping. Having no money to receive, he wandered from street to street, and whenever he could catch a single passenger, he would stop and say, in the most melancholy manner, "Please, massa, you tell poor black man where Christian's God dat pay de debt?"

Some told him to go about his business, some gave him money, and others supposing him to be deranged, passed on; but he met no one to answer his question. In this manner he continued to stroll about as devoid of comfort in England as in his own land; and frequently would he steal down to some by-place, and give vent to his soul in accents like these; "Ah! me no hear of Christian's God dat pay de debt; me walk, walk, day, day, but me no hear. White men tell me in Africa, go to England, but me no find; me go back, me die dere."

He saw some people on the Sabbath going into a large house, which he concluded was the temple of the Christian's God; he followed them, he heard a sermon but heard nothing about Christ. It was all unintelligible to him, and he still remained the subject of despondency, and still went moaning about. A gentleman accidentally overheard him one day, while he was complaining to himself of his unsuccessful inquiry after the Christian's God. He spoke to him, and directed him to go to such a place that evening, and there he would hear of the Christian's God. He went, and heard a sermon by that gentleman, on the suretyship of Christ, in which he described sin as a debt and Christ as paying it, and the price he paid, and that he ascended up to heaven, and had sent him, the preacher, to say to all, "Come unto me, all ye that labor," &c. Long before he came to the close of his sermon, the Spirit of God had been pleased to touch the heart of the poor negro, and to enlighten his mind: he started up in the pew, but without making a noise, was heard by the person near him to say, while he clasped his hands together, and the tears ran down his sable cheeks, "Me have found him; the Christian's God dat pay de debt!" After this, the minister had some further conversation with him and was rejoiced at the state of his mind. An opportunity was afterwards taken to send him back to Africa.

Gambling.—It appears from an official document, that the enormous sum of ninety thousand dollars was received during the last year by the city of New Orleans, from the single source of licenses to gambling houses kept open within its limits.

DR. BEECHER'S DECISION.

It is probably known to our readers generally, that long ago, we believe more than a year since, Dr. Beecher had an invitation to become President of the Lane Seminary, in Ohio; and that a large donation of many thousand dollars, was depending on his acceptance. He has lately returned from a journey thither, where he spent several weeks, for the purpose as is generally understood, of acquainting himself more fully with the circumstances of the Seminary. Since his return, we have been informed that he has accepted the invitation, and of course will leave this part of the country.

We are not in favor of deifying mortal men, or depending too much upon names, but presume it would be but speaking the general sentiments of the Christian Public in New England, to say, we regret the necessity of his leaving here. No doubt the decision of Dr. B. was the result of long and deep reflection, consultation, and prayerful inquiry, as to duty; and was formed according to the best light, which could be obtained on the subject. We are certain he will be greatly missed in this Christian community, and believe it will be difficult to supply his place with one equally useful or acceptable. Nevertheless it may be right that he should go. He may be able to do more good there than here. The presidency of a College is an important station, and the name of Dr. B. would add weight to, and inspire confidence in, any college. Dr. B. seems to have been raised up to act a conspicuous part in this age of enterprize and improvement. His various and commanding talents, enlarged views and benevolent heart, furnish precisely the traits of character, requisite for an efficient officer under the Prince of Peace; and we believe he is allowed, by general consent, to hold a very prominent rank among the American Divines of the present age. The people in this region should be thankful that they have been permitted so long to enjoy the benefit of his labors, and console themselves that their lot is cast where the means are enjoyed of raising up and sending forth annually, a host of well educated and pious men, from whom we can select successors, to fill places made vacant by the promotion of their eminent fathers in the ministry.

Boston Christian Herald.

[From the New-York Evangelist.]

FRIENDLY TO REVIVALS.

I noticed that in one of the debates in the last General Assembly, every one who took part declared himself favorable to revivals. Some appeared to avail themselves of the opportunity to make this declaration as a reply and contradiction to surmises that they seemed to suppose had been entertained, that they were opposed to revivals.

It is obvious to remark on this declaration, that probably there is no man, who admits himself a Christian, who would not say the same thing. Every one must be favorable to revivals in the abstract, unless he is an open infidel. But are they favorable to revivals accompanied by the circumstances that attend all the revivals in this land?—such circumstances as President Edwards tells us must accompany revivals?—The revivals which many greatly favor, are revivals that come without effort, continue without excitement, and make the church to flourish, while minister and

members are indulging themselves in ease and quietness. But if a revival must be brought on by fasting, prayer, and pains, and be supported by zeal and diligence, calling forth all the energies of ministers and Christians to awaken their brethren, and arouse sinners to thought and repentance, these men cry out "enthusiasm," "new measures," "the purity of the church is in danger." No men profess higher veneration for religion than sceptics. "We," say they, "are the real friends of religion; we would support it in its purity. But we have no patience with those bigots who preach up hell to scare the timid. We are for toleration. If a man deem it proper to game at cards, to encourage the breed of horses by horseracing, or to polish society by dancing and theaters, whose business is it besides his own? We are opposed to all sectarianism." A neighbor observed to me, and he professed himself an admirer of true religion, "The Bible is a fine book; how sublime some of its passages, and others how full of beauty! but there is a great deal of chaff in it."

There is far less favor for revivals than is professed. The church should awake. P. B.

NEW EXPEDIENT.

We have seldom been more surprised by the simplicity and success of an expedient for moral purposes than the following, which was adopted by a school in Pennsylvania. It is thus stated to us:

In order that the children of the poor people might not be discouraged from attending by the inferiority of their dress, the superintendent and teachers resolved to take their own children to the school in the plainest and coarsest clothes, and even without shoes in the summer, in order that their external appearance might not be superior to that of the other children. It has succeeded so far that a very general attendance of all the children in the neighbourhood has been secured.—Who can tell how many children are kept from the means of instruction and salvation by the extravagance and vain show with which many christian parents array their children on the Sabbath?

DEAF AND DUMB.

The following beautiful extract is taken from a late London periodical. It cannot fail to give satisfaction to every individual who is at all interested in the welfare of his fellow-creatures.

Interesting Examination. One of the most gratifying sights to the sympathetic observer, is the exhibition of the pupils of institutions for the deaf and dumb; children destined never to enjoy the powers of speech, or the sense of hearing—for whom harmony has no charms—the valleys no echo—the murmuring brook no melody. To them the nightingale chants its minstrelsy in vain; the hymns of joy carolled by the feathered songsters of summer—all are lost to them. But the happiness of innocence beams in their expressive countenances, as they use those gestures, rapid as lightning, to which they are compelled to have recourse as a substitute for words. We are enabled to give a specimen of the mental powers of some of those interesting children, derived from an examination at a Parisian institution; the following beautiful replies having been made to the question prefixed:

What is eternity? *Answer.* Eternity has neither birth, death, youth, infancy nor old age. It is to-day, without either yesterday or to-morrow.

What is difficulty? A possibility with an obstacle.

What is happiness? The refinement of pleasure; the latter taste only the enjoyments of life, but happiness is the peace of conscience.

What is modesty? The most interesting of virtues: it tints the brow of an honest man, or of a young virgin, with a beautiful carnation. It is a legitimate antipathy, evinced by an amiable blush at the sight of any thing repugnant to chastity.

What is clemency? *A magnificent pardon.*

How does the heart grieve to find children, favored by Heaven with powers of mind such as are displayed in the above replies, compelled to resort to pen and paper, to make their sentiments known.

The following striking remarks are from the *Christian Advocate and Journal*;—

"It is a remarkable fact in the history of the cholera, that it has been less violent in London than in any other city in which it has appeared; and the mortality, in the aggregate, remarkably small for the population. There must be some cause for this. If we look at the condition and general character of the English in London, and the French in Paris, we should naturally conclude it would have been more destructive in the former than in the latter place. The French are not given to intemperance in drinking and eating, as the English. The French are a gay, light-hearted, cheerful people, which qualities are supposed to be the most powerful antidotes to the disease. Why then do they die *six or eight hundred of a day*, while the whole mortality in London does not exceed *twenty-five hundred*? Is not this the true solution of the question? The French laughed and mocked at the disease, and forgot their God in the hour of their affliction.—The English betook themselves to fasting and prayer to the Almighty, and he heard them, and was pleased to help them. Surely it is."

A little boy in the county of Hampshire, not six years old, lately came in from school, and said to his mother, Who has been smoking here? She answered, Elder G. Does he drink rum too? said the little boy. Let those who are addicted to *smoking*, notice this association in the mind of a child, and inquire whether there is not an affinity between these habits.

DR. JUDSON'S LETTER.

The following letter, enclosing a gold breast pin, was received by the Pastor of a church in Philadelphia, who had distributed among the congregation a number of copies of Mr. Judson's letter on Female Dress.

"*Dear Sir*—I read the letter given us last evening week, and think it my duty to part with the inclosed ornament, (which is all the jewelry I own,) though it was the gift of a very dear friend—and I knew of no better place to put it than in the treasury of the Lord."—*Chr. Index.*

AMERICAN BIBLE SOCIETY.

New-York, 31st July, 1832.

The subscriber, in order to remove a misapprehension which he fears does prevail on the subject, thinks proper to give notice to the Auxiliary Societies, and to friends of the institution abroad, that its operations have not, in any degree, been suspended in consequence of the present prevailing epidemic.—The Depository of the Society has been continually open, and its officers at their posts, ready to receive remittances, and to execute orders for Bibles and Testaments to any amount with usual promptitude.

Surely in this day of calamity, when the scourge appears to be impending over our land, Christians should not relax their exertions to circulate the Holy Scriptures among those who may be called by pestilence so suddenly into the eternal world.

Auxiliary Societies will render peculiar service to the parent institution, at the present time, by giving prompt directions to their respective Treasurers to remit, without delay, such funds as they may have on hand, to

JOHN NICHIE,

Gen. Ag. and Ass't Tr. Am. Bib. Soc.
P. S. Editors of religious newspapers throughout the country, will oblige by giving the above an insertion in their papers.

THE CHOLERA.

REMARKS OF THE NEW-YORK OBSERVER.

1. In Paris, the Cholera destroyed, according to the official statements, about one in 80 of the whole population. In New-York, it has already destroyed one in 100, and only 300 more victims are waiting to make our case as bad as that of Paris.

2. When the Cholera was on our borders, and before it had invaded our territory, the officers of three governments refused to recommend a day of fasting and humiliation before God: viz. the Corporation of the City of New-York—the Governor of the State of New-York—and the President of the United States.—The Cholera has now been in our country more than a month, and it is a singular fact, that there are only four places in which it has yet occasioned any very perceptible increase of the usual mortality, viz. the city of New-York, the city of Albany, the State prison at Sing Sing, and the U. S. army. The city which refused, the capital, and one of the public institutions of the State which refused, and the army, whose commander-in-chief refused to call upon the people to humble themselves before GOD, have received the first terrible marks of his displeasure. We do not say that God intended by this arrangement of events to manifest his disapprobation of the conduct of our public men, but there is certainly a striking coincidence in the facts to which we have referred.

In the U. S. Army.—The following statement is made on the authority of Col. Twiggs, who had an attack of the Cholera but has returned to the Atlantic coast, convalescent. It will be seen that three detachments, containing in all 630 men, who left us a few weeks since in good health and spirits, have lost 150 by Cholera and 149 by desertion from fear of Cholera, and that of the remainder a considerable portion were or had been sick of the disease. Among the dead will be noticed the names of Dr. Everett, and lieutenants Clay, M'Duffie, and Brown.

"Col. Twiggs' detachment consisted of 208 recruits, and Payne, Whiting and Brooks' companies of artillery, making in all 350 rank and file. These men embarked at Detroit on board the steamboat Henry Clay for Chicago, but in consequence of the ravages of the

Cholera, were landed at Fort Gratiot, which is situated at the outlet of Lake Huron, 80 miles from Detroit. In less than ten days Dr. Everett, Lieut. Clay, and fourteen of the recruits died at the Fort. One hundred and fifty-five deserted, of whom it is estimated that at least thirty have died; leaving of the 208 but 39 at the time Col. Twiggs left. Of the three companies of artillery twenty-six died and twenty deserted. Thus were the 350, of which this command consisted on its arrival at Detroit, reduced to 135 in about 12 days.

Col. Cummings of the 2d infantry, with Ransom and Hoffman's companies, 80 men from Fort Niagara, encamped at Spring Wells, 4 miles south of Detroit. Of this number 21 have died and 4 deserted, reducing this detachment to 55.

Col. Crane's detachment of artillery, consisting of 220 men, accompanied by Gen. Scott and his staff, embarked on board the steamboat Sheldon Thompson and arrived at Chicago with eighty cases of Cholera on board, having lost several soldiers on the passage. At the last accounts nearly all the officers and men had been attacked with the disease, and Lieuts. M'Duffie and Gustavus Brown, (a graduate from West Point in June last, and not the son of the late Gen. Brown,) together with 55 privates, had fallen victims to the disease."

In Albany.—During two weeks, ending July 24th, there had been 387 cases of Cholera, and 136 deaths, in Albany; a rate of mortality about equal to that of the city of New-York during the same period, taking the difference of the population of the two cities into consideration.

State Prison at Sing Sing.—The whole number of prisoners at Sing Sing is 882. On the 26th ult., the Agent reported to the Governor that there was 256 on the sick list, of which 28 were cases of Cholera. On the 31st, the whole number of deaths by Cholera, from the commencement, was 44, or one in 20 of the prisoners.

In Brooklyn.—During the 8 days ending on the 2d inst., there have been 143 cases and 49 deaths from Cholera.

Syracuse, N. Y.—At Syracuse, on the Erie canal, there had been on the 25th ult., 11 cases of Cholera and 9 deaths.

Poughkeepsie, N. Y.—On Wednesday, the 25th ult., there had been from the commencement 6 deaths from Cholera; but only two new cases had occurred the week previous.

Troy, N. Y.—During 4 days ending on Monday, 23d ult., there had been 7 cases and 6 deaths.

Greenbush, N. Y.—On the 30th and 31st ult., there were reported 8 cases of Cholera and 3 deaths.

St. Johns, N. B.—Six of the crew of the brig Tyro, arrived at St. Johns from New-York, and two of the passengers were attacked with the Cholera. One died and the rest are convalescent.

Buffalo, N. Y.—On the 25th ult., there had been 30 cases of Cholera and 12 deaths at Buffalo.

Schenectady, N. Y.—A letter to the Editors of the Albany Daily Advertiser, dated Schenectady, July 26, says, "We have had a few cases of Cholera of persons who came here with the infection. Day before yesterday about noon, Mrs. Magoffin, (mother of Dr. M. and of Mrs. Gen. Schermerhorn,) arrived here, together with her daughter and son-in-law, Rev. Mr. Spencer, direct from Brooklyn; and in the afternoon of yesterday Mrs. M. was attacked, and must be dead now, as she was nearly so an hour since.

Rochester, N. Y.—At Rochester there had been on the 27th ult., 22 cases of Cholera and 6 deaths.

In Nyack, N. Y.—A correspondent of the N. Y. Gazette in a letter dated Nyack, August 1st, says: "The Cholera has made its appearance here. The first case was a Mrs. Lydecker, who left the city on Thursday—was taken ill after her arrival and died the same night. Since then the whole number is ten, viz: Mrs. Lydecker, first taken, dead; Mr. L. her father-in-law, dead; the family of Mr. Graham—Mr. and Mrs. Graham and Miss Graham, all dead; J. Graham, and Master P. Graham, whose cases are doubtful, and three others, who have recovered."

Fourth's Department.



"Remember now thy Creator in the days of thy youth."

FAMILY LYCEUM.

We have received the first number of a weekly paper with this title, edited by Mr. Josiah Holbrook, of Boston. The public are under great obligations to this gentleman, for his efforts in introducing a new era in the system of common education. The establishment of Lyceums, and the use of various kinds of apparatus for families and schools, have added greatly to the facilities of early instruction. The Lyceum will no doubt be an instructive and useful paper. In his prospectus he remarks, that

Knowledge can do its perfect work nowhere but in the family. Universities, Academies, Schools, Churches, Halls of Science, and of Legislation, are important sources of knowledge; but if the streams which issue from them fall short of the family—if they fail to enlighten, animate, cheer, and bless the family board, collected around the fireside, the table, or in the social circle—they leave undone the great object for which they were designed. And without a reciprocal and corresponding arrangement of the smaller and more familiar, but not less important or dignified institutions of society, those of higher and more imposing titles may be used to oppress, and not to bless mankind. The latter are the ordinances of men; the former are the ordinances of heaven. The one class is founded in the immutable and eternal nature of things, of principles of affection; the other, to some extent, in the changing notions, and sometimes in the whims, the caprices, and, lamentable to say, the unholy ambition of men.

The titles of husband, wife, parent, child, mother, daughter, father, son, sister, brother, are more endearing to the kind heart, more animating to the mind and soul of a philanthropist, more elementary in the speculations of the philosopher, more effective in the arrangements of the political economist, and more important in the views of the statesman and patriot, than those of nation, state, legislature, church, university, college, school, or than all of them put together.

It matters but little how brilliant or intense is the light around our dwellings, if there is nothing but

darkness within. It is but a poor consolation to the soul, to witness the utmost peace, cheerfulness and beauty in the elements and actions around, while there is disturbance, commotion, and angry passions within. It is of little consequence, to have our country studded with colleges and churches, of the most costly and splendid architecture, rendered still more imposing by an array of professors, doctors and reverends, except as they produce intelligence, virtue or religion among neighbors and members of the same family. Indeed, except for that, they only tend to render darkness still more visible, vice still more deformed, and oppression still more cruel and unrelenting.—Even the common school and village Lyceum are liable to miss their aim, and lose their object, from the want of some medium of action and re-action, some channel of kindly reciprocal feeling and influence, between them and the more social circles, especially in the family board.

It is under such views, strongly presented to his mind, and under such feelings deeply felt, that the subscriber proposes to send a weekly messenger (he hopes) of useful knowledge and kindly sentiments to such families as may be disposed to receive it.

[From the New-England Baptist Register.]

ADVANTAGES OF EARLY CORRECTION AND REPROOF.

Mr. Editor,—In casting my eye over the "Parent's Department" in the "Evangelist," the article on "Chastising Children" brought fresh to my recollection the salutary influence of early correction and reproof on two sons, the younger about six, the other eight years of age. The first, on hearing a profane word which the child caught from a boy of similar age, who was then at play with him.

The father, on being made acquainted with this circumstance, took the child into his chamber, and seriously reproofed and instructed him upon the sin of profanity—that it was a violation of the third commandment, and the odious and degrading nature of that vice. At the same time, he assured him that God requires parents to correct their children when they do wickedly, but as it was the first offense, correction would then be omitted, in the hope that he would do so no more, assuring him likewise, that if he should again be guilty of the like offense, he would be punished.

A month or two afterward, when at play with the same child, he was overheard repeating the same profane word. The father took him again into his chamber, explained the aggravation of his repeated offense, and told him it was very trying to his feelings, but God required that he should be punished, and his own promise required it, for breaking the divine commandment. The child was then chastised, not with undue severity, but sufficiently to leave lasting impressions on his mind, of the sin of profanity. For several Sabbaths in succession, when assembled for family worship, and it came his turn to read the inspired volume, a flood of tears would prevent his utterance, and being interrogated why he wept, his reply was, "Because I spoke that wicked word." The result has been, he has never been known to use a profane word, but ever afterwards, manifested a chilling abhorrence at the sound of an oath by another.

The other instance was a case of dishonesty, connected with falsehood. The mother had given each

of the children a piece of cake, reserving a piece for one that was absent. On the return of the absent child, the cake in reserve was missing, and suspicion rested on one who was charged with taking it—he denied the charge—the mother followed him to an adjoining room, and endeavored by expostulation, to have him confess his fault, but to no purpose—he pleaded innocence. She left him, saying, “My child, if you are guilty, I hope you will not give sleep to your eyes until you confess it.”

It was the Sabbath. The sun was retiring behind the western hills, when the little group assembled around the domestic altar, to receive religious instruction. The mother, desirous of carrying conviction to the mind of the child, proposed to him this question, from the catechism that lay open before her:—How are liars to be punished? His faltering voice, while the big tear rolled down his cheek, inarticulately answered—“All liars shall have their portion in the lake that burneth with fire and brimstone.” “My son,” said the parent, “did you take the cake?”—“O yes, mother!” sobbed the broken-hearted boy. The work was done. The penitent child was never after known to commit the like offense. Both these sons are now indulging a hope in the pardoning mercy of God, and one of them is pursuing his studies for the sacred ministry. A MOTHER.

TRAVELS IN PALESTINE.

The Mountains of Judea form the range on which the observer stands as he looks down on the Lake Asphaltites. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also; exhibiting heaps of chalk and sand, whose form, it is said bears some resemblance to piles of arms, waving standards, or the tents of a camp pitched on the border of a plain. The Arabian side on the contrary, presents nothing but black precipitous rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of Heaven would not find among these crags a single blade of grass for its sustenance; every thing announces the country of a reprobate people, and well fitted to perpetuate the punishment denounced against Ammon and Moab.

The valley confined by these two chains of mountains displays a soil resembling the bottom of a sea which has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed, as it were, by the waves.—Here and there stunted shrubs vegetate with difficulty upon this inanimate tract; their leaves are covered with salt, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. In the middle of this valley flows a discolored river, which reluctantly throws itself into the pestilential lake by which it is engulfed. Its course amid the sands can be distinguished only by the willows and the reeds that border it; among which the Arab lies in ambush to attack the traveller and to murder the pilgrim.

M. Chateaubriand remarks, that when you travel in Judea the heart is at first filled with profound melancholy. But when passing from solitude to solitude, boundless space opens before you, this feeling wears off by degrees, and you experience a secret awe, which, so far from depressing the soul, imparts life and elevates the genius. Extraordinary appearances

everywhere proclaim a land teeming with miracles. The burning sun, the towering eagle, the barren fig tree, all the poetry and all the pictures of Scripture are here. Every name commemorates a mystery,—every grotto announces a prediction,—every hill re-echoes the accents of a prophet. God himself has spoken in these regions, dried up rivers, rent the rocks, and opened the grave. “The desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

From the Sabbath School Instructor.

LETTER TO A LITTLE FRIEND.

You remember when we last walked together in the burying ground. On speaking of the frailty of life I told you it would not be long before you and I must be brought thither, and that probably I might be called away first. Do you recollect what you then said? “Then I will go to your funeral,” I cannot express to you how I felt at that moment. I thought to myself, I have one friend who would not pass my grave unnoticed, should I soon be taken away. Those words came from your heart, and truly they reached my own. Dear friend, if ever I felt attached to you that attachment is doubly increased. But there is yet something which makes me unhappy to think of—you are not a Christian. And should you be early called to lie down in death, without a hope in Jesus, none can conceive of the agonizing sensations that would thrill through my bosom. This must not be—cannot be. Do now give earnest heed to the salvation of your soul, and, beloved, the hours we so pleasantly pass together from time to time, will be pleasing foretastes of those joys which are reserved for us in heaven.

I shall endeavor occasionally to write for your instruction and benefit, little hymns, which if you commit to memory will more than repay me for all the trouble—nay, pleasure—I take with them.

MORNING HYMN FOR LITTLE ———.

Thanks, Father, for the morning light,
That streaks the eastern sky;
Thanks for protection through the night
From dangers hovering by.

Please, Saviour, guide me all the day,
And keep my heart from sin,
Lest I from thee shall farther stray,
Nor heed the voice within.

Bless thou my parents and my friends,
And fill them with thy love—
And when below their being ends,
Take them to joys above.

And may I always live as though
Each day would be my last;
And hourly in thy knowledge grow,
Till my whole life be past.

Then when the messenger shall come,
To call my soul away,
Receive me, Father, to thy home
Of everlasting day.

Will you repeat this the first thing after you awake to-morrow morning?

THE CHOLERA AND TEMPERANCE.—A London paper says: “It is a remarkable fact, that in no part of England, Scotland, and Ireland, has any member of the numerous temperance societies now in progress, fallen a prey to Cholera.”

RELIGIOUS INTELLIGENCER.

NEW HAVEN, AUGUST 11, 1832.

THE CHOLERA.

There has been one new case with symptoms of Cholera, in this city, during the present week—a laboring man who had been suffering several days from diarrhoea, took unadvisedly a large dose of salts on the Sabbath. The next day he commenced his labors as usual, drank extravagantly of cold water, when he was attacked with severe sickness, that terminated in sudden death. There has been no other cases for several weeks, and our city remains unusually healthy.

The number of cases and deaths reported in New-York, is continually decreasing, while in Philadelphia, the work of death appears to be spreading rapidly.

In Brooklyn, Albany, Poughkeepsie, Greenbush, Rochester, Troy, Buffalo, and many other places, the Cholera is prevailing. In several of these places it is as mortal as in New-York, in proportion to the number of inhabitants.

The number of interments in the city of New-York during the week ending Saturday, August 4th, was 577—of which 385 were of Cholera. Total number of burials by the Cholera, reported by the sextons to the city inspector, 2177.

	Burials. Cholera malignant.
Sunday, August 5,	60
Monday, do. 6,	80
Tuesday, do. 7,	28
Wednesday, do. 8,	21

Brooklyn, Aug. 5.—12 new cases, 6 deaths.
Brooklyn, Aug. 6.—New cases 10; deaths 4.

Sing Sing State Prison.—New cases on the 4th 10; deaths 7. The Cholera has made its appearance at the County Poor House, about half a mile East of the village. Total cases in the Poor House down to 11 o'clock, a. m. on Saturday, 42; deaths down to 2 o'clock, 20.

Philadelphia, Aug. 5, noon.—New cases, private practice, 26, deaths 10. Hospitals, 28 new cases, 10 deaths. Almshouse, 11 new cases, 6 deaths. Total, 65 cases, 26 deaths.

Arch Street Prison, (not official,) 60 cases, 15 deaths. The interments in the city and liberties of Philadelphia from 28th July to 4th of August, were 243—adults 149, children 94—of which 243 died of malignant Cholera.

Aug. 6, 176 cases, 71 deaths; Aug. 7th, 136 cases, 73 deaths. Montreal, August 2.—New cases from 30th to 31st July, at 8 a. m. 38; deaths 14. From 31st to Aug. 1, new 28; deaths 27. The Montreal Gazette of the 2d says, "We regret exceedingly that our account of the health of the city should be so unfavorable. The burials, yesterday, in the two grounds, exceed, we believe, those of any day for the last fortnight. The new cases yesterday, were, however, considerably less, and if we are correct in our opinion, there is a still further diminution to-day."

STATE OF RELIGION IN NEW HAVEN.

We noticed in our last volume, the protracted meeting which was held in this city in April last. (see p. 744) We have purposely delayed mentioning the subject again, until we could better estimate the fruits. The meeting was called rather as an experiment of the New Measures, without any previous intimation or prospect of a revival. The impression made during the few days the meeting continued, was, as we then stated, peculiarly solemn and promising. But it was not followed by such a copious outpouring of the Spirit, as the revival the preceding year when it is believed that about one thousand souls were born into the kingdom of Christ. Yet if we do not, by comparison, overlook the day of small things, a rich blessing has followed this meeting also. God has never said to the seed of Jacob, seek ye my face in vain—and christians we believe have never got up, as cavillers say, one of those protracted meetings, in reliance upon His

promises, when He has not owned and blessed his word, to the conversion of some souls—And thousands, and tens of thousands in our land are now rejoicing, and will forever rejoice, that they have lived in this new era of the church, when the invitations of the gospel, and the promises of God, are presented as having been made in sincerity, as they are recorded in the bible.

At the last meeting, many were like king Agrippa, almost persuaded to be christians, who like him postponed the subject to a more convenient season. Yet it is believed that about one hundred were effectually called during the meeting, who were enabled by the grace of God to give themselves to Him, in an everlasting covenant, among whom were some of the most influential men in the community. About 80 have since ratified the vows then made, by uniting with the congregational churches in this city, and publicly confessing Christ before men. Others we trust will come forward. How far the religious sympathies of other denominations have been wrought upon by the influence of this meeting, we do not know. Bishop Brownell says in his charge,

"We sometimes witness the effects of human agency in creating religious excitement in a community. Under all these circumstances, our duty, as ministers of Christ is plain. We must avail ourselves of the prevailing sensibility to call sinners to repentance, and to administer instruction and consolation to those who are anxious for the salvation of their souls. When people are disposed to hear, whatever may be the cause, it is our duty to teach and to admonish."

The influence of this revival upon our churches has been beneficial and happy, aside from the additions made to their numbers. As far as we can judge, there has been less of that reaction which often succeeds a state of religious excitement;—on the contrary, there has been a more elevated state of religious feeling—an increased attention to the means of grace, and more spirituality in preaching and hearing the word. Our Bible classes and Sabbath Schools have considerably increased and are more interesting and solemn. Public meetings for prayer have been kept up ever since, at half past five in the morning—a part of the time at 12 at noon, and latterly at 7 at evening, and are usually well attended.

A very promising revival is now enjoyed at Milford, 9 miles from this city. It commenced at a protracted meeting a few weeks ago. More than 100 hopeful subjects of grace, we have been informed, are already numbered—and nearly 200 have espoused the *hand-maid* of religion, the cause of Temperance.

There is also a revival at New Preston, which was preceded by a protracted meeting.

[For the Religious Intelligencer.]

"COMPLEX ACTS."

"LOVE," "FAITH."

"We know that we are the children of God if we love the brethren." "Can a man love God whom he has not seen, and hate his brother whom he has seen?"

A man loves God with the same love he does his brethren—in different degree, but the same. What then is love to men? Is it a "complex act?" No; it is simple. Is love to God a "complex act?" No; no "complexity" about it. Hence love to God, faith and repentance are simple acts, and not "complex."

COMMON SENSE.

A good and generous man is happy within himself, and independent upon fortune: kind to his friend; temperate to his enemy; religiously just; indefatigably laborious; and discharges every duty with a constancy and congruity of actions.

We are most like God, when we are as willing to forgive, as powerful to punish: and admirable in his virtue and praise, who having cause and power to hurt, yet will not.

To imitate the best, is the best of imitation, and a resolution to excel, is an excellent resolution.

REASONS WHY THE CHRISTIAN CHARACTER SHOULD BE DEVELOPED.

[Extracts from a Sermon by Rev. Albert Barnes.]

(Concluded from p. 139.)

IV. The Christian should manifest his religion for the sake of the power of his example over other men.

There is nothing in this world that has so much power over a man as the gospel; and there is nothing that will so affect the mind of a sinner—so try him and bring him out, as a life of active and devoted piety on the part of a Christian. But in order that this may be seen, it is proper to advert to a singular abuse of one of the loveliest traits of the Saviour's life among his professed friends. The Saviour was modest, was retiring, was unostentatious. He sought the shades of private life, and rebuked noise and display. He frowned on open and public proclamation of our piety, our prayers, and our alms. All this is very true. But it is perfectly easy to see how a man who *does nothing*, and who *intends to do nothing*, may make a cloak of this for his indolence. The Saviour's life was retiring—so is indolence. His maxims were unostentatious—so is inactivity. His prayers were unseen—so is the neglect of prayer. He gave his life in an unostentatious way to the service of mankind. So the man who does nothing, who lives like other men, who is undecided and unknown as a Christian—so does he sink out of view, and repose in obscurity. The Saviour frowned on pride, and parade and noise. So it is easy for any one to denounce ostentation—to regard deep feelings as parade, and expanded benevolence as ostentation and display. And yet it is not a strange thing if the whole character of the Saviour should be mistaken. On pride he did frown, but not on manifested humility. On ostentation he did frown, but it was the ostentation of the Pharisee. On improper zeal in error and delusion he did frown, and so he did on those who were neither cold nor hot. On proclamation of our doings he did frown—and so he did on those who had nothing to proclaim, and who lived like other men. Now what is the thing that the Son of God meant to reach in all this? It was a false and hypocritical exhibition of what we do not possess. It was show of what was not deep-felt in the soul. It was that which the hypocrite always manifests—display of what he feels not—profession of that which is not believed: and this is the same as a profession of religion at the communion table, when there is none elsewhere: and public deference to its outward forms, when the whole life is like that of other men. But never—no, never, in his whole ministry did he lift a syllable against its being seen, and felt, and known, where we are found, and against the proper and public manifestation of a life of decided piety. His whole life was such an exhibition. The zeal of thine house, saith he, hath eaten me up; and his professions at the bar of Pilate: his unshrinking fidelity even in view of death; and his last pangs on the cross showed where he was to be found.

Now, when we ask what is the proper effect of a life of decided piety, or why the Saviour supposed that letting our light shine would have such an effect on men, the answer is at hand. For, 1. It shows what men are. It shows to sinners that they differ from others—that they are neglecting their salvation and going down to woe. An object may be totally deformed, or odious, and in the darkness of midnight it will strike no one. Pour on it a flood of day, and it will be seen. A sinner will be calm and thoughtless so long as he supposes he is as good as others. Live so that he may be reproved by your life. Let your conduct be a rebuke of his; your seriousness of his gayety; and your heavenly-mindedness, of his sensuality; and he will feel it. 2. The life of a Christian is an argument of the truth of Christianity, which he

will see and know. We may preach in this matter, and no man will feel it. The world is full of books proving that religion is true, but who reads them? We can pile demonstration on demonstration, but they are cold abstractions, and all our demonstrations will be overturned in their practical effects by one cold and cutting remark of an infidel world: "See how your Christians live. See them just as gay as I wish to be. See them as thoughtless as I desire to be. See them just as inactive as I have any inclination to be. See them just as fond of the world, as greedily of gain, as ambitious, as sumptuous in their style of dress and living as I desire to be. See them do as little for the conversion of sinners and the spread of the gospel as I do. Such a religion, with all your demonstrations, is worth little; and it cannot be of much moment whether I follow the inclinations of my heart *within or without* the pale of the Christian church." But there is another side to this picture. The remarks of the infidel have not reached the Christian yet. There is an argument which infidelity must feel, and before which guilt will tremble. It is when Christianity reforms the sinner; silences the profane; reclaims the drunkard, the gay, and the worldly. The argument of such a life will be felt when the tones of cold demonstration shall lie forgotten on our shelves. But what is this argument? It is this. That Christianity changes the man. That the change is seen in all his life. It is not that he is simply a professor of religion. That is no change. It is not that he is periodically religious, like the return of a quartan ague; or prudentially religious, at distant intervals; or a pious man, like the visits of angels, few and far between. It is that you know where to find him—that he is uniform, steady, like the light of a morning unbroken by mists, or the beams of a noonday unobscured by clouds and tempests. You know the power which a man has, who in the perils of field and flood—on the cold ground and in the cannon's mouth—serves his country. You know how different this from that frothy periodical patriotism which declaims on its beauty, and then sinks on a bed of down; which is eloquent with the praise of valor, and then is seen no more. So much difference is there between the example of him in the church who serves God, and him in the church who serves him not. 3. The world understands what religion is. They know that it is more than a name, a bugbear, or a shadow. And hence they scoff at professors, and deride our pretences of piety. Now the only way to silence the world, is to do it by your life. Argument will not do it. But a life of religion will. It will do more. It will not only silence, it will subdue. It will not merely close the mouth, it will find its way to the heart. The world knows that the conduct of Christ was different from that of other men. And they understand that when professed Christians do not live like him, they are not Christians, and they are not slow in expressing their convictions—**NOR SHOULD THEY BE.** They are in the right of it there, and once at least sinners shall find me defending the correctness of their conclusions, and endeavoring to carry forward their demonstrations. 4. There is nothing so well fitted to convert men as a Christian life. God blesses such a life. He follows it with the influences of his grace. See a Christian self-denied. See him abandon all that is not Christian. See him lay aside the emblems of pride, of gayety, of luxury. See him unambitious of honors. See him the friend of the poor, of the widow. See him live in an atmosphere of prayer; breathe forth the aspirations of devotion; turn aside from the allurements of the world. See him lay himself and all that he has on the altars of God. See him the patron of those great designs that look to the conversion of all mankind. See the iron bands which fetter other men, fall around him: the ice of selfishness and avarice dissolve. See his great wealth, freely given,

and that which calls forth all the energies of the men of this world—that for which they live, see it all yield in his heart and life to the influence of some mightier principle. See the gospel in his soul have such an ascendancy that it humbles his pride, subdues his feelings, unclenches his hands from gold and office, and makes him a large and liberal benefactor of mankind. Who doubts that Howard was under some such principle? Who doubts of Wilberforce? of Martin? of Edwards? No man doubts it any more than I doubt that he who has never done one of these things is *not a Christian*. See the gospel shed its peace in affliction, silence murmur, restrain passion, sustain the sinking soul, and bear it up in the agonies of death. Who doubts that there is something in religion then? No man doubts it: and no man doubts where none of these things exists, there is nothing in his religion. It is name, emptiness, vanity, imposition that deceives no one; profession that no one mistakes; pretensions that never beguile; a cloak that conceals nothing; an assumption which every man understands, and which every man, and which God, despises and abhors. The Saviour understood this, and felt more deeply than I do, or than I can express, that no good would be done unless the light of his people shine so that others should see their good works and glorify their heavenly Father.

V. A fifth reason for this is, that God will in this way be honored. A mere profession does not honor him. A life of inactivity does not honor him. The most staid and formal regularity, where there is no Christian life, does not honor him, any more than the solemn corpse of the dead laid in state is an honor of living men. The Christian honors God; the sun does that by his light, the moon and stars of heaven by theirs; so he does by his light. The hills, the trees, the streams, the flowers, the ocean honor God. The Christian does it more than all. One word spoke them all into being. But your piety cost the labors, the long agonies, the groans of God's only Son. One word may turn them all to nothing, but your piety shall show forth his praises for ever and for ever.

HOW NEW MEASURES APPEAR TO BROTHERS ABROAD.

The Albany Journal and Telegraph gives an extract of a letter from the Rev. Dr. Burder, of London, to his friend in Albany, bearing date 17th of May. Dr. B. as many of our readers are aware, is one of the most distinguished of the dissenting clergy of England, and has been laboring for several years, both from the pulpit and the press, with great assiduity and ability, to awaken the attention of the British public to the subject of revivals. Probably the interest which has been awakened on that subject in England, is as much to be attributed to his influence, as to that of any other man. He writes as follows:

"In some recent publications, I have observed some things brought forward with apparent approbation, as sometimes practised in American revivals, which I much regret, and which I think you must disapprove. I refer especially to the practice of calling forth persons in the presence of a whole congregation, and urging them instantly to quit their seats, and to advance and occupy the 'anxious pew.' With us, any such plan would not only be perilous but most injurious. It would be the very way to rivet and confirm existing prejudices against revivals, and even to make hypocrites as well as enthusiasts; while the attempt would be excruciating to minds of delicate susceptibility, feeling a strong desire to obey a spiritual guide."

Christian Watch.

On the foregoing, the editor of the Vermont Chronicle has the following remarks.

Let our "brethren abroad," then, use no such meas-

ures. And as the same objections may exist in some places in our own country, let our brethren at home look carefully at the condition of the people where they are, before they use them.

In our opinion, the allowableness of such "measures" depends very much on the views and habits of the congregation. There are parts of our country, where our whole population are so accustomed to deciding important questions for themselves, and announcing and acting on their own decisions with perfect fearlessness, that such a call would be by no means "excruciating" to any whose minds were made up to obey the dictates of their consciences. In such places, the last mentioned objection of Dr. Burder is of no force.

The danger of "making hypocrites" by such measures, we think must depend greatly on the sentiments which accompany the call. If they are given to understand that compliance will convert them or help them on towards conversion, or induce God to convert them—if in any such way they are exhorted to do this first, with the expectation of promoting a conversion which is to come afterwards, it is just the way to make hypocrites. And men of more zeal than knowledge will be very apt to make the impression, even when they do not intend it; and anxious, unhumiliated sinners will be very apt to receive such an impression, even if the words spoken do not authorize it. But we do not see how men are to be made hypocrites by seating themselves together, where they can more conveniently hear instructions suited to their condition. Nor do we see how this evil is to come from a plain and honest declaration, either in words or actions, of their present views and feelings. And we think it very evident that such a declaration may often furnish a pastor with invaluable information. And besides, when a considerable number of those who have hitherto neglected religion become convinced that they ought not to neglect it any longer, we think their united testimony on this point may be of use to others; and we do not see that it must of necessity, at all times and places, work mischief in any way,—even if the testimony be given by walking tea feet, and sitting down in a pew designated for that purpose.

Nor when men do really see the beauty of holiness; when they do, in their hearts, come to Christ for salvation; when they do from the heart renounce all other lords, and give themselves to be his, to fear and serve and trust him all their days, do we see how it will make them hypocrites to declare it before men. Most if not all evangelical Christians hold it to be their duty to declare it sooner or later. It may be the duty of churches to wait awhile before receiving them as members; but under what obligations are they, to wait an equal time before they declare their views of God and duty.

"But such measures will make enthusiasts." To be sure, if used ignorantly, such measures may work all kinds of mischief. They cannot even be harmless, much less useful, unless the grounds, nature and bearing of the whole business be well understood by those who are concerned in it. The meetings must be conducted by men who not only understand these things when they speculate upon them in their closets, but who are able when surrounded by the most exciting circumstances, and when exerting themselves till all their powers are called into action, still to maintain such calmness and clearness of thought, that they can remember their knowledge and be guided by it. And the audience too, be the excitement what it may, must be kept in that thoughtful—that thinking state of mind that they may actually know what they are about to do and why they are about to do it. It is an indispensable duty, too, to make the whole matter intelligible, even to those who are present as mere spectators, so that even they shall see that the transaction is a

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rational one, and that these men are not beside themselves.

"But all this cannot be done." If the objector means that the doing of it is, in its own nature, or from the universal principles of human nature, impossible, we think otherwise. We believe that *we have seen it done*. We believe we have attended protracted meetings, where all things have been conducted in very strict conformity to the principles we have laid down, and the result has been good. But if the objector means that these things cannot be done where he lives; that the people are not capable of being taught, or the ministers not capable of teaching them, as we have required—yet not we, but the truth—or if the prevailing views of delicacy and propriety would throw the minds of an audience into perturbation, and prevent clear and satisfactory thought;—if these things or any of them are in the way, then let all such measures alone, at least until the obstacles are removed. With such difficulties in the way, such measures must operate naturally and directly for evil; and the good, which may result even then, will be "like two grains of wheat in two bushels of chaff."

To the question, How extensively are ministers and congregations capable of using such measures with safety? we prefer to give no answer; 1. because, indeed, we do not know; and 2. because it could be of no possible use to tell, if we did. The state of some of them might be different, even to-morrow. The only safe course is, to judge of each case as it occurs. That they have been used safely, and done great good, we have no doubt. That they have been used injudiciously, and done mischief, we have no doubt. That the evil has been extensive we have our fears. That the good has predominated we confidently hope.

"But what do we advise concerning the general adoption of such measures?" We advise *nothing*. The subject is fairly before the public. The judicious will see when and where such measures are admissible, and will act accordingly: and self-confident ignorance will rush on in favor or in opposition, just as happens, in defiance of all advice. For ourselves, we shall attend the protracted meetings when our help seems to be needed and other engagements permit. When there, we shall be less afraid of such "measures" than some of our brethren, and if a suitable occasion for their use presents itself shall not hesitate to propose them; but that a protracted meeting cannot be useful without them, and even sometimes more useful for their absence, or that there cannot be a revival of religion without a protracted meeting—we do not believe a word of it.

So much for these "measures," which is more than we ever said about them before, or, perhaps ever shall say again. We never could enter into this matter in the indiscriminating manner that most do, who meddle with it. Those who advocate them, and those who oppose them, in the gross, and without qualification, may be saying what is very wise in its application to their own region, for aught we know; but what it would be very unwise to urge on every body else.

Since the preceding remarks were put in type, two things have met our eye, which may deserve notice in connection with them. One is, the account of the protracted meeting at Keeseville, in another column. There was no invitation for the anxious to show themselves publicly as such, and no evil seems to have resulted from the omission; a proof that such measures are not always indispensable. The other is, some remarks of Dr. Miller against the use of "anxious seats," as, in scandalous violation of all the laws of language, they are often called. His objections take all for granted, that the transaction cannot be so considerate and intelligent as we have said it must be, in order to be safe. Throughout the extensive circle of Dr. Miller's acquaintance, this may, for ought we know, be true; and in nineteen twentieths of our country, and

in all the rest of the world it may be true. And wherever it is true, such measures ought not to be used. His arguments against their use in such places, are perfectly conclusive. But even Dr. Miller does not deny that they may have been "really useful in a few cases, of very peculiar character;" and when he protests against their being used at all, he does it with the qualification "unless in very special circumstances." This concession reduces the whole controversy about such measures, to one point,—the single question, how numerous are the cases in which they are allowable?—a question which, as we have already said, we are neither able nor desirous to answer. We suspect they are more numerous than one would imagine, from reading Dr. Miller's remarks; and probably, he has expressed himself more strongly as to the fewness than he would have done, had he not seen a strong and dangerous tendency to overrate their number.

N. B. As this is a subject on which there are parties, and on which, of course every expression of opinion is examined with party jealousy, we expect some will misunderstand us. We therefore request any who may feel aggrieved with our remarks, to let us know wherein they deem us erroneous, that we may speak on these points, if possible, more plainly.

THE SOLEMN FAST.

The day so extensively set apart for fasting and prayer, (Thursday July 19th) was duly observed in many of the churches in this city. We believe it was with many christians a time of much humiliation and brokenness of heart. They seemed to feel, that although the judgement falls so heavily upon the vicious, yet the church is under a heavy responsibility, for the state of things which has brought this calamity upon us. This thought we understand, was dwelt upon by Dr. Spring, at one of the meetings, and illustrated with great solemnity, and plainness. We think it ought not to be lost sight of. And in addition to the general fault of the church, in point of selfishness and love to the world, and general negligence in regard to the moral welfare of those around us, there are two points which seem worthy of special notice and which ought to ring till every ear tingles.

And first, in regard to the temperance reformation, the christian community of New York is peculiarly culpable. When Mr. Hewitt began his labors, five years ago, New York was the first place in which he attempted to make an impression. And it was then with great difficulty that he could find a place to preach in. He went to Philadelphia and found many ready to co-operate. We shall be surprised if the experience of the two cities in regard to cholera does not show the results. Three years and a half ago, the effort was renewed by the formation of the City Temperance Society. We know from some experience, how little co-operation there was among ministers and christian congregations. There were not, as we believe more than about twenty ministers in the city who were willing (we may say *who dared*), to preach on the subject, and boldly advocate the doctrine of total abstinence; and about the same number of congregations were meetings could be got for temperance purposes. The church in Spring street was directly censured by presbytery, for refusing to admit drinkers and vendors of ardent spirits among its members. Another church was almost dissolved by efforts to procure the admission of liquor dealers. The

great body of christian professors and church officers that were engaged in the liquor trade, have persevered in it with a dogged obstinacy truly appalling. One elder of high pretensions, left the church to which he belonged, because his pastor was so plain on this subject. The attention to temperance has indeed increased, and a number of Associations have been formed. But we doubt if there is a congregation in the city where the number of temperance members is equal to the number of church members. We ought to except something like half a dozen, where the church itself has adopted the temperance rules.

It was only a week or two before the cholera commenced among us, that the use of a large house of worship was peremptorily refused for a ward temperance meeting. Shewing at once, not merely the tone of feeling in a single congregation, but the general apathy of the religious community, on this subject. Why such an immense body of professing christians as we have in New York, aided by the labors of a hundred and twenty able and learned ministers, if they had done any thing like their duty in this matter, since it was first brought before them five years ago, would have so cleared our city from the infection of alcohol, that the dreadful cholera would never have come among us at all.

The other subject on which the cholera forcibly exhibits the delinquencies of the church, is the condition of abandoned women. Perhaps the cholera has been even more deadly among these than among drinkers. Last year the attention of the christian community was called to this subject by a few individuals, who had devoted much time, and many hundreds of dollars, in effort to procure an effectual reformation of this evil. But the alarm was raised by the wicked, whose practices were brought to light, and whose guilty pleasures were interrupted. And christians suffered themselves to be scared; some even joined in the clamor. All agreed to do nothing because the Magdalen committee had been imprudent! But what if they were imprudent? though we are by no means sure they were so, to any great degree. At any rate, saying that does nothing to remove the evil. Why did not the christian community take up the matter, and put it into better hands, if these were incompetent? Then was the time to act. Years will roll away before another such opportunity will offer. And now a hundred corpses daily carried to their long home, and a hundred drunkards and adulterers hurried daily to the stern bar of eternal justice, speaks trumpet-tongued, the apathy, and the criminal inefficiency of the church in New York. Well may we keep a solemn fast, for who of us is wholly clear from this delinquency? But with our fasting will we repent and reform, and do our duty, where God has so terribly pointed it out?

[From the Christian-Soldier.]

THE TENDENCY OF UNIVERSALISM.

Mr. Editor,—Having for several years been a firm supporter of the doctrine of universal salvation, and having done much to aid in the spread of that damnable heresy, until within a few months, I have thought it a duty, as I have been shown my dangerous situation, and fled as a sinner to a just as well as merciful Saviour, and having, as I humbly trust, obtained forgiveness for all my past sins, to lay before the world some of the fruits of that doctrine, as exemplified by

my practice, as I became more and more confirmed in that belief.

Having been brought up under religious instruction, I early embraced many correct views of Scripture doctrines. I did not allow myself in any outbreking sins; was careful to keep the Sabbath in some degree as it should be kept; did not indulge in profane swearing or other openly vicious habits; in short, I kept up a fair moral character, until about the age of 17 years, when there was quite a revival in the vicinity of my father's residence. At this time I was sensibly awakened to a sense of the danger I was in without an interest in the Saviour, and was almost persuaded to be a Christian.

At this important crisis I left the parental roof, and went the distance of about twenty miles to live with a family of Universalists, but not until promising, in almost the last words which I spoke to a pious, praying mother, that I would not attend the Universalist meeting. But it so happened, the first Sabbath, that thro' ignorance, I entered within the walls of that house where I was told that sin was a trifling thing, and that God was so good that he would not send any of the people he had made to eternal misery; that Christ had died for all, and that all would be saved, whether they were willing or not. This to me was a pleasing story, for I had for some time been endeavoring to find something on which to lean, or some place of refuge for the sinner without having to bow to a Saviour to beg for mercy. Being respectfully invited by the family, I ventured again in the afternoon, and the die was cast—the promise forgotten—and from that time I continued to attend that meeting, and very soon became a strenuous supporter of Universalism.

But as I intended to give you some account of the fruits of this doctrine, I would mention as the first, a neglect of the Bible; for when I did attempt to read it, I found so much that was contrary to my new views, that I did not care to see it but very seldom. Profanation of the Sabbath was another effect of my new religion. I was taught at church, that it made but little difference whether the day was kept or not. I saw it used at home as a day of business or pleasure; and although, at first, I merely spent the time about the streets and wharves, it soon became a day to spend at the tavern, or in robbing a neighbor's orchard. In the third place, it led me into bad company; for it is a fact which I dare assert, and can prove, that most of the young men belonging to that society were frequenters of the theatre, the bowling alley, and the card table; and having now no restraint, I was easily led away by their flattery; and from walking in the counsel of the ungodly, I soon stood in the way of sinners, and at length sat down in the seat of the scornful.

But as it would take a quire of paper to contain all the evils which I might mention, as flowing directly or indirectly from this impure fountain, I would mention but two things more; and one is, that hearing the name of God profaned by nearly every person with whom I became acquainted, I soon became a profane swearer. But to crown the whole, about three years from the time that I embraced this ungodly doctrine, I received a letter from a friend, urging it once more upon me to read the New Testament prayerfully, and see if I did not discover that I was in an error. Accordingly I took my Bible, asked my God to show me what it did contain concerning the future state of man; still determined to find nothing, if possible to read it without, that should condemn my favorite plan. But on opening it I found nothing to justify my sentiments. I read perhaps, half a chapter; but the more I read, the more it went against me. I closed the book, laid it away, and a few days after sold it; yes, sold it, to get money to visit the theatre!

This is no fiction, but a plain statement of facts; and although the half is not yet told, it is enough to show the tendency of the doctrine which led a youth from

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the path of morality, to the disgraceful state which is here described. In conclusion, I would say to every young person into whose hands this statement may fall, beware of the very appearance of evil. Let no idle curiosity, no flattering invitation, nor any other motive induce you to visit the place, where, under the garb of religion, you are taught that sin is but a trifle; that God is too good to be just; in short, where the flood gates of iniquity are thrown open, and you are bid welcome to wallow in vice until death, and then immediately ascend to heaven.

A FRIEND TO JESUS.

SEED LONG BURIED.

Mr. Flavel, on one occasion, preached from this passage: "If any man love not the Lord Jesus Christ let him be anathema maranatha." The discourse was unusually solemn, particularly the explanation of the words "anathema maranatha"—"cursed with a curse, cursed of God with a bitter and grievous curse." At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused and said, "How shall I bless the whole assembly, when every person in it who loveth not the Lord Jesus Christ, is anathema maranatha?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless upon the floor. In the congregation was a lad named Luke Short, then about fifteen years old, and a native of Dartmouth. Soon after he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Mass. Mr. Short's life was lengthened much beyond the usual time. When a hundred years old he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner a hundred years old," and apparently ready to "die accursed." But one day as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable portion of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation; he felt that he had not "loved the Lord Jesus Christ;" he dreaded the fearful "anathema;" conviction was followed by repentance, and at length the aged sinner obtained peace through the blood of atonement, and was "found in the way of righteousness." He joined the Congregational church at Middleborough, and to the day of his death, which took place in his one hundred and sixteenth year, gave pleasing evidences of piety.

UNIVERSALISM AND THE LADIES.

The Sentinel, a universalist paper at Cincinnati holds the following language.

"We would, however, observe, in relation to the meddling hypocrites of the Sunday school faction, that we wish not the visits of Dr. Ely's petticoat recruiting officers at our dwellings; we intend rearing our own sons and daughters in our own way; and if these busy bodies in other men's matters do not make their intrusions less frequent, their sex shall not shield them from merited chastisement."

Mr. Bell of the Watchman, some time since told us how he scolded and threatened a tract distributor, till he made off for fear of personal violence; but we think his western brother out-does him altogether. At least we have not heard of his threatening to *cow-skin the ladies*.

CHEROKEE FAST.

The Cherokee Phoenix contains the following Proclamation by the Principal Chief.

Whereas, the crisis in the affairs of this Nation exhibits the day of tribulation and sorrow,—and the time appears to be fast hastening when the destiny of this people must be sealed,—whether it has been directed by the wonted depravity and wickedness of man, or by the unsearchable and mysterious will of an all-wise Being, it equally becomes us as a rational and Christian community, humbly to bow in Humiliation and Prayer before Him, who alone can relieve the afflicted and protect the fatherless; and there to implore his gracious pleasure to avert the dreadful evil, that wisdom may be given to direct the Chiefs in the deliberations of their Council, and that the people may be united in sentiment and action for the good of the Nation—therefore I have thought proper to set apart Thursday, the 19th of this month, as a day of Fasting and Prayer, and to request the religious community of every denomination, and all other well disposed citizens of the Nation, to unite in observing said day with all due solemnity.

Given under my hand at Head of Coose, Cherokee Nation, the 31 of July, 1832.

By the Principal Chief,

JOHN ROSS.

Revivals.

[From the Christian Index.]

REVIVALS IN VA.

With pleasure I avail myself of the privilege of transcribing for the Index, the following interesting extract from a letter recently received from Elder James Leftwitch, of Bedford, on the late revival in that country. "This revival commenced, as I believe, in the fall of 1830, in a small church called Otter, where it continued to move on slowly through the winter. In the opening of the spring it very much increased, so that from 50 to 100 persons professed and united with that church. During the excitement at this place, a revival commenced in the Pisgah congregation, under the preaching of Rev. Jacob Mitchell, a Presbyterian minister of distinction; where a considerable number professed and united with that church. The next appearances of a revival were at Newhope meeting house, in the eastern part of Bedford, during a meeting of the Strawberry Association, held at that place on Saturday before the last Sabbath in May, 1831. On the next Saturday our General Association commenced its session in Lynchburg, where several of the ministers from this county attended. At this association a new impulse was given to the revival—and our ministers seemed to catch and carry with them its spirit into almost every church in our district, and when the work became general, we held protracted meetings, and the people in crowds, turned out for days together, and religion seemed to be the all-engrossing subject. This revival has brought into the church, some of almost every age, from the child of ten and twelve, to the sire whose numbers from seventy to eighty years. The whole number baptized by our ministers during the last associational year is 834: but of this number some are in the county of Franklin, and will not appear on the Minute of the Association. As respects the probable results of this revival, I would say, that although it is an occasion of rejoicing to see our fellow mortals make a profession of religion; yet if their piety should not be of a more elevated tone, than that which has been exhibited in many visible churches

in days that are gone by, the mere circumstance of gathering great numbers into the churches is, in my view, of minor importance. And it is impossible for me to give an adequate idea of my own feelings, when I look around on the, raw and undisciplined troops of the Lord Jesus, and remember, that from the station I occupy amongst them, I must have much to do in giving a complexion to that character of theirs, which may exert an influence on multitudes of human beings, perhaps to the remotest period of time. I feel that great is my responsibility, and am almost ready to shrink back into the rank of a private soldier and leave the work to abler and better hands. In view of this responsible station and work, the Apostle is heard to say, "*who is sufficient for these things?*" And what might not I say? Why, all that I can say, from which to take encouragement to go forward is—O God! my sufficiency must be of thee, or else I shall injure the cause I desire to honor. The young converts, for the most part thus far, run well. They are generally active, zealous, and favorable to the evangelical plans of the day, for holding forth the word of life, the light of truth. It is thought that five or six of them are looking forward to the ministry. Two of this number have actually commenced preaching. And as their talents are of no ordinary character, they promise, should their lives be spared, great usefulness to the church.

JAMES LEFTWICH."

IN FARMINGTON, MISSOURI.

The Rev. J. M. Sadd, in a letter to the editors of the A. H. M. says: At the sitting of our Presbytery in April, at Apple Creek, during which time the Lord poured down his Spirit, and brought in a goodly number into his kingdom, I resolved to return home, and be more faithful than I ever had been before. On my return, I found more solemnity than when I left. I preached more plainly, and urged them to an immediate decision. One interesting case of conversion soon occurred. Soon two others, and then another. Some few opposed. A protracted meeting was appointed, which commenced on Friday the 18th of May. On that day, one minister only being present to help me, we organized a church of seven members, and ordained one of them as an elder. Three of these were new converts—two from a neighboring church, one an old lady, the only Presbyterian in the place a little time since, known to be pious, and the other my companion. We together preached two sermons, and held a prayer meeting every day. We had full meetings each day of the week, and on the Sabbath a great throng. Five or six came forward to the inquirers' seat on Saturday, and more on the Sabbath. The sacrament was administered to the little church, to which table came a number of our Methodist brethren. Some old people who had long lived astray from God, who had once been members of a church, (though no one knew it), now came to the inquirers' seat, bursting into tears. It was an affecting sight indeed. On Monday morning, four aged persons, who had all but one come to the inquirers' seat the day before, came to the session to be examined. They all gave satisfactory evidence of having passed from death unto life, and were admitted to the church. Two others came to the seat on Monday, one of whom is since hopefully converted, and the other a promising case. The united heads of other influential and wealthy families appear deeply anxious for the salvation of souls. After sermon on Monday, some addresses were made on the subject of Temperance, and a society of about 20 members organized, which is increasing every day.

Thus the Lord is truly with us. Our little town

which consists only of about 12 families, is a solemn place. A few months since, the Sabbath was almost wholly disregarded, but now scarcely an individual passes across the streets, unless it be for a good purpose. I have reason to believe that a number of the scholars in the Sabbath school are the fruits of this work. Our Sabbath school is now a more precious place for children, as some of the teachers have become pious, and others anxious.

IN BETHEL, BOND CO. ILLINOIS.

The Rev. Albert Hale, a missionary of the A. H. M. S. in a letter to the directors, recently received, says: "I must tell you what the Lord has been doing for my dear people. When I wrote you last, you recollect that a few had hopefully passed from death to life.—The spring was then just coming on, and my health rapidly declined. For several weeks it seemed to me that I should preach but little more, and, what was still worse, I saw evident signs of decline in the work of grace which God had been carrying on among us. We had now a four days' meeting appointed, to commence on Thursday before the fourth Sabbath in May. I looked forward to the meeting with trembling. For a few Sabbaths previous to the meeting, the Lord enabled me to preach on several topics, which were much blessed to the awakening of my people. Deep feeling often pervaded the congregation, and my hopes respecting the meeting were strengthened. Brothers Lippincott, Brooks, Messenger, and T. A. Spilman, assisted me through the meeting; also, brother's Watson and Ewing were with me a part of the time, and took part in the exercises. The brethren came to the meeting in the spirit of their Master, and during its continuance, it may truly be said, that they preached the gospel with the Holy Ghost sent down from heaven. Scarcely had the meeting begun, when it was manifest that the Lord was with us. The countenances of impenitent sinners, and the prayers and anxiety of Christians indicated it. On Friday we separated the inquirers from the rest of the congregation, by calling them forward to particular seats. But few came. It was an awful moment to both saints and sinners. One young man, who was sitting on the seat which we requested should be cleared for inquirers, a son of one of my elders, after waiting to hear my invitation, and while burthened with deep feeling, arose and left the house. Others occupied his seat, and, after a short address, his father was called upon to pray. He poured out his soul in prayer, and when he mentioned the case of children with pious parents, it was overwhelming. He could not utter his feelings, and it was the pouring forth of groanings which could not be uttered. The son stood without, weeping. Saturday our house could not contain the congregation, and we arranged the seats in a little sacred grove in front of the house. During the day the feeling was increased, and from 20 to 30 took the seats of inquirers, most of whom were deeply burdened with a sense of sin and ruin, and one or two thought they found peace in believing. In the mean time, an increasing spirit of prayer and faithfulness was manifested on the part of Christians. Sabbath was a great day. Our communion was deeply solemn and interesting. The disciples of our Lord Jesus ate and drank in remembrance of him. Ten, most of whom were the fruits of the work of grace the winter past, and generally members of the Sabbath school, for the first time commemorated the dying love of Christ. At the close of the afternoon service, an inquiry meeting presented a scene of deep interest.—The inquirers were requested to go to the meeting-house, while Christians remained at the stand to pray. About 60 resorted to the house, all of whom were in deep distress. Sighs, sobs, and groans could be heard from every quarter of the house. Some hopefully passed from death unto life. Such was the state of things, that it was deemed imprudent to close the meet-

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ing that night; and accordingly notice was given that the religious exercises would be continued through another day. This was the last, and truly the great day of the feast. Our congregation this day (Monday) was not so large as on the Sabbath, but our seasons of worship were scarcely less solemn than the scenes of the judgment. Christians had felt and prayed before, but this day they were in agony for sinners. When the invitation was given for the inquirers to go to the meeting house for conversation, nearly every impenitent sinner on the ground rose, and seemed in haste to reach the place. The few that stayed back were persuaded by their friends to accept the invitation. And now commenced a scene which will not soon be forgotten. Those who were hoping were seated by themselves, the anxious all around them. Soon one left her seat, and placed herself among those who entertained a hope of pardon; then another and another. This awakened the deepest distress among those who were left. Many were unable to restrain their feelings. In the course of about three hours, probably twenty, or more, hopefully passed from death unto life. But few were left, and some of these thought they had found the Saviour that night after leaving the ground. At sunset we repaired to the stand, and closed the exercises of this meeting by prayer, and singing "Bless'd be the tie," &c. I have seen most of the converts since the meeting, and in general they appear well.

You know the state of my congregation before the meeting—that an unusually large proportion were pious. The Lord now almost seems to have finished up his work of saving mercy here. Only two individuals among the members of my congregation who are heads of families, remain out of the ark of safety, and they are inquiring! In some families, where one, two, or three persons were unconverted, the Lord has finished the work! Indeed, when I go around my people, I hardly know where to look for the impenitent sinners; but few are found who are not indulging hope of pardoning mercy, through the blood of Christ.

Our Sabbath school has also shared largely in the Divine blessing. Whole classes, in which, before the meeting, not an individual was of the "household of faith," are now rejoicing in hope of the glory of God. Christians, too, have shared largely in the blessing of God in their own souls. An elevated state of religious feeling now brightens up every countenance, swells every bosom. Our sorrows seem, for a time at least, to have ended, and the song of redeeming love is heard from all around. Truly the Lord hath done great things for us, and to His name be all the praise!

The work of the Lord seems to be extending to other neighborhoods. I have visited and preached at several places around, and Christians seem to be waking from their sleep, and sinners are beginning to inquire the way to Zion. We cannot give up the pleasing hope, that what we have seen in Bethel is only the beginning of glorious things throughout our country. The Lord hasten it in his time! I know you will pray for us.

Obituary.

"Man giveth up the ghost, and where is he?"

The dreadful sickness in New-York and other places, has made some sad inroads in domestic circles, which seem to awaken our sympathy less from having taken place in a time of such general calamity.

MISS ANN C. MAFFIT.—Died on Saturday, 21st ult., at the residence of Mrs. J. Russell, No. 526 Broadway, Miss Ann C. Maffit, eldest daughter of the Rev. J. N. Maffit, aged 14 years, 1 month and 30 days. In consequence of some exposure and fatigue on Tuesday last, she was seized with a bilious fever, which under judicious medical treatment was subdued, and on Friday she appeared decidedly convalescent.—

But, as both her parents were absent from the city, and she had been disappointed in not receiving expected intelligence from them, she suffered much from despondency of spirits, and was seized early on Saturday morning with the dreadful epidemic that is clothing our city in the weeds of mourning. Dr. Reese was called in as soon as possible—but, alas, the deep and irrevocable state of collapse had set in; it was impossible to obtain blood from her by the use of the lancet.

During the few hours she lived, she was intensely occupied in breathing out her ardent wishes that she might see her father, in requesting prayers from those Christian friends who stood around her, and in thanking the excellent Mrs. Russell for the tender care she had taken of her during her illness. Her expressions were impassioned, and greatly affecting. She expressed a hope in the precious Saviour, and almost to the very last moment was engaged in those exercises so well befitting one whose spirit had received a hasty summons for the world unknown.

In the distressing circumstances of parental absence nothing could have been more soothing and consoling to the amiable sufferer than the tenderness and care she received from Mrs. Russell, at whose boarding school she was a pupil. Doctors Reese, Brush, and Purday essayed all that human skill could do—but the flower was of too delicate a texture to breast unharmed the fearful breath of the pestilence. She sleeps now in the damp and voiceless tomb.

A FAMILY DEAD.—The Rev. G. L. Hinton, rector of St. Andrew's Church, Harlem, died on the 24th ult. at twelve o'clock. His child died on the afternoon previous, at about four o'clock, and his wife about seven. They were buried this morning in St. Andrew's Church yard. Mr. Hinton possessed in a high degree the love and esteem of his people.

On Sunday morning, July 12th, he preached a heart-touching sermon, on the words, "Though he slay me, yet I will trust in him." Job. xiii. 15. When after service he was chided by a near relative, for having been "quite too severe,"—his ready answer was, that the diseases of the day surely called for severe medicines. At the same time, he administered the Lord's Supper to his people. But little was it thought by any, that never upon earth was he to drink again with them of this fruit of the vine.

On Sunday last, he performed his usual sacred offices. His sermons were impressively appropriate. "Before this week is gone," said he, "some of you, my friends, may be in the grave,—yes, I may myself descend into the tomb before you." His words were literally verified. And oh! with what peculiarly affecting circumstances!

When the family arose from their knees, after morning prayer on Tuesday last, and were all seated in apparent health at breakfast, the elder child, a boy of about two years of age, becoming suddenly indisposed, within five hours breathed his last. The agitated mother sickened in the afternoon, and the afflicted father about midnight. Before sunrise all were no more! They were not separated in death! And as if to renew their social intercourse in a better world, the affectionate friend and inmate of the family, Dr. Arnold also, in a few hours became ill and unexpectedly departed! They are ALL within the precincts of the spiritual world,—they all died in faith,—they are now a happy family in eternity!

The mother, when about to close her eyes, removed from her finger the marriage "token and pledge," and sent it by her friend to her beloved husband, who then lay in the adjoining room. He received it with great calmness, and as he held it in his hand, and heard the affecting message with which it was accompanied, he desired that he also might 'depart and be with Jesus.' He reclined his head on his pillow, and his obedient spirit, in an instant, was on his way to glory. He has left a world of sin and sorrow, for a world of purity and bliss. He is now, we trust, engaged in high and holy occupations in the courts above.

And who that loves the Lord Jesus in sincerity,—his sins repented of, his pardon sealed through faith in the atoning blood of Christ, his peace made with God, and his gospel hope enlivened by the quickened influences of the spirit,—Oh who would not like our absent brother, desire 'to depart!' To the sincere Christian it is "far better" than to tarry upon earth, amid scenes of misery and woe. Yes, to the sincere Christian, it is "far better" to leave this present evil world, and to "depart and be with Jesus," where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"O that to me the wings were given,
That bear the turtle to her nest;
Then would I cleave the vail of heaven,
And fly away, and be at rest!"

Poetry.

From the Portsmouth Journal.

THE CHOLERA.

"It came like a despot king,
It hath swept the earth with a conqueror's step,
And the air with a spirit's wing."—Miss London.

Ye have had your time—if time there be,
For the love of the world and levity;
And now—I come!
With a solemn voice to bid thee turn
Thy thoughts to the grave the home of the worm.

Ye have heard of the tale of my awful sway,
While I linger'd—I linger'd from thee away;
But now—I come!
To a land—how richly blest of heaven—
To a people—how many to error given!

To the guilty ones, who have made my path
By forgetting God the track of wrath,
To those—I come!
With a terror which death will ever bring,
With a fearful pang—with a deepening sting.

But ye who rely on one strong arm
I could not—would not—do you harm,
To you—I come,
Not as the herald of bitter things,
But to change thy clay for angel's wings.

A poison for beauty is on my breath:
My work is short—But 'tis only death.
And though I come,
Oh! fear not me—I am but a rod,
In the hand of a mighty—a gracious God.

When afflictions are few, ye are prone to stray
From the healthful fountain—far away—
My voice has come,
To bid the fetters of earth be gone!
That affection may seek a better home.

Then early with fervent spirits turn!
Ye weak for strength—and ye shall be strong!
For this I come,
That every heart—may to God be given,
And shine as gems in the dome of heaven.

S.

O thou of little faith, wherefore didst thou doubt.—Who, that reflects but for a moment on these words of our Lord to Peter, and considers the Apostle himself, but must be led to acknowledge, that from the word of God, it appears self-evident, that persons may be possessed of true and divine faith, who, nevertheless, are in a sad and doubting state? In the case of the disciples, Matthew xvi. 8. "O, ye of little faith, why reason ye among yourselves?" Jesus seemeth to commend their faith in one view, and to condemn their doubts in another, which plainly supposeth the presence of both in the soul. Doubting, therefore, though it be quite contrary to faith, yet it will by no means conclude a man to have no faith at all, but only a little faith at that season, and in that circumstance. Peter by saying "if it be thou," shewed some marks of weakness in his faith; but when he could say, "bid me come unto thee on the water," it seemed a degree of stronger faith; but afterwards he feared; the winds and seas began to rise, and losing sight of Jesus as God of the seas, he began to sink. Thus Peter is a pattern of weak and strong faith; to weak faith not to be dejected; to strong faith, not to be presumptuous.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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It is indeed a truth of no small moment to a Christian, that Satan can never rob a believer of his crown; yet such is his malice and envy that he will leave no stone unturned, no means unattempted, to rob them of their comfort, peace and enjoyment of Christ, and render their lives a pain, and a burden almost insupportable: and in order to accomplish his design, he keeps the believer's eye upon his sins, unworthiness, short comings, and daily omissions, that he is so taken up with his sinfulness as to lose sight of Christ; his eye is so fixed upon the disease that the remedy cannot be discovered; yea, the debt is so mused upon that the surety is forgotten. And thus I fear many spend their days in sorrow and mourning, in sighing and complaining, in doubting and questioning: surely we have no interest in Christ, our graces are not true, our hopes are nothing, but like the hypocrite's hope, and all our love and enjoyments are delusions.—B.

YALE COLLEGE.

A change having been made, by order of the Corporation of Yale College, in the time of holding the annual Commencement; it may be proper to inform the public, that it is to be held the present year, on *Wednesday the 15th day of August*. Candidates for admission into the College will be examined in the Chapel on the two preceding days, beginning on Monday the 12th, at 8 o'clock. The examination of the classes now in College, will be held as usual, on the week preceding Commencement. Candidates for the degree of Master of Arts are requested to forward their names immediately, that they may be inserted in the Catalogue of Graduates.

¶ The publishers of newspapers in this and the neighboring States may confer a favor on some of their patrons by giving this notice a place in their papers.

JEREMIAH DAY, President.

Yale College, July 27, 1832.

¶ COMMENCEMENT.—Ministers wishing to attend the ensuing Commencement, are informed that they can be accommodated with quarters at Col. Gould's, in College-street, a few doors north of the corner of Elm-street. Aug. 9.

¶ GREEK MISSION.—Owing to peculiar circumstances, it is proposed to defer for a few weeks the contemplated Fair for this object. That the exhibition may be greater and more profitable than is practicable at this time, the Ladies of New-Haven invite all in the adjacent towns interested in Mr. Brewer's mission, to co-operate with them; and furnish any articles which would be saleable—particularly woolen yarn, stockings, &c. It is desirable that the articles already made, and such as may be contributed, should be sent during the three coming weeks, to Mrs. Ebenezer Peck's, Chapel-street, or Miss Mary Bradley's, Elm-street. Aug. 9.

¶ NOTICE.—The Auxiliary Foreign Mission Society of the Eastern District of New-Haven County, will hold its next annual meeting at Meriden, on Thursday, August 10th, at 11 o'clock A. M. The public exercises will commence at 2 o'clock P. M. A delegation from the American Board may be expected. ZALYA WHITMORE, Secretary.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 10, 1832.

John Honston, Esq., Salisbury, N. C.; Sereno Wright, Esq., Granville, Ohio; Marcia Curtiss, Genoa, Ohio; Samuel P. Storrs, Exeter, N. Y.; James Mc Lallen, Trumansburg, N. Y.; Polly Wylie, Sterling, Ct.; A Merwin, Laforgeville, N. Y.; Jedediah Barstow, Millbury, Mass; Wm J. Hubbard, Esq., Boston; Rev. Jonathan Cone, Durham, N. Y.; Timothy Everett, Napoli, N. Y.

Handwritten signature: Mary J. D.